1: Meek E, G-5 (1925-1930) 1931
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The Katab call the			Kagoro	"Agwot".
,,	,,	,,	Morwa	"Aholia".
,,	,,	,,	Jaba	"Ada".
,,	,,	,,	Chawe	"Atsomia".
,,	,,	,,	Ganawuri	"Etien".
,,	,,	,,	Aregwe	"Idafan".
,,	,,	,,	Berom	"Aku:t".
,,	,,	,,	Piti	"Epit".
,,	,,	,,	Hausa	"Akwat".
,,	,,	,,	Fulani	"Fatta".

105 *Culture Complex.*—It has been said that the tribes mentioned display a remarkable cultural uniformity, the more conspicuous traits of which may be summarized as follows: (1) the use of a common language of classifying type by five of the tribes (viz. Katab, Morwa, Ataka, Kachichere, and Kagoro); (2) the peculiar type of dwelling, oblong at the base, with a pinnacled overhanging roof[1]; (3) the mushroom-shaped lumbar adornment worn by the women,[2] the use of lip discs and of a similar pattern of tribal marks; (4) exogamy in some shape or form; (5) the practice of wife-stealing or sub-marriages; (6) the practice of marriage with the grandfather's widow; (7) inheritance of father's widows,[3] and (8) head-hunting. These are the main points of contact; but it will be seen later, when we come to study the social system in detail, that there are also striking divergences, and that as regards the Ikulu we have to do with a tribe which belongs to a totally different ethnic group and has only in recent times come to adopt some of the characteristic features enumerated above.

The Katab

Social Organization

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[18] *The Clans.*—Socially, the Katab, who number about 11,000, consist of four patrilineal groups or clans, viz. (1) Minyam (pop. 3,600), (2) Agbat (pop. 6,100), (3) Shokwa (pop. 200), (4) Aku (pop. 960). Each clan is exogamous, that is to say that intermarriage between members of the same clan is not permitted. The clan members believe themselves to be related by descent from a common ancestor, but in some instances whole groups

[1] See sketch on p. 52.
[2] The Kagoma excepted.
[3] The Ikulu excepted.

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kachichere

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149.	Untie it	biyukgu	bijukgu
	Tie this rope	lap eyu yanka	lap ɛjujanka
	Make the boy untie the goat	tie bangwon ka biyuk jon	tiɛ bangwɔn ka bijuk dʒɔn
150.	My brothers and I, we are going but no one else	nung banga nanyurnung zinat ziranyinzit	nuŋ baŋa nanjurnuŋ zɪnat zɪranjɪnzɪt
	Brothers, let us go and tell the Chief	nanyurnung bai zinat zi his ma gwam	nanjurnuŋ bai zinat zi his ma gwam
151.	This tree is bigger than that	akwon kane ka nare si kane mishi	akwon kane ka nare sɪ kane mɪʃi

(nare = exceed ; mishi = size)

Last night I was in my house with a white man. We heard a noise outside. He said, " Do you hear that ; they are thieves ; let us go out and see." We went out. I said : " Who are you ? " They answered, " Nothing." But I said, " You are thieves." Then we called the police and put them in prison.

Lio ta tuk in she mali nung, dung yang ganet bature (*or* bang bature iyang). Du fok mochi tosa (*or* zizi fok mochi tosa) ; gugo sihio, " fok tuni ; tambiya babiya (*or* ekhiene, " a fok aliena ; etangvia) ; yok zu wut zu li." zu wut. na hio : " yin yine yan bia ? " se basi chim, " kiang sheva." nung inhio, " yin etangvia." se zi je dogare, zut tiaba a sarka.

Lio tə tuk in ʃe mali nuŋ, duŋ jaŋ ganɛt bature (or baŋ bature ijaŋ). du fɔk motʃi tɔsa (*or* zizi fɔk motʃi tɔsa). gugɔ sɪhɪo, " fɔk tuni ; tambija babija (*or* ɛxiɛne, " afɔk aliena ; ɛtaŋvia) ; jɔk zu wut zu li." zu wut. na hio, " jɪn jɪnɛ jan bia ? " se basi tʃɪm, " kiaŋ ʃeva." nuŋ ɪnhio, " jɪn ɛtaŋvia." Se zi je dogare, zut tiaba a sarka.

THE KACHICHERE

The Kachichere, who call themselves the Aticherak (atɪʃɛra:k) and are known to the Katab as the Tichat ʃitʃa:t), are an insignificant tribe of 620 persons, of whom 470 are located in the Chawai district of Zaria Province and 150 in the Katab district. They state that they were once much more numerous and occupied a large proportion of the country now occupied by the Katab, but that the tribe was almost wiped out by a volcanic eruption which occurred about 150 years ago. This is quite probable, as there are numerous craters in the district.

101 161 731

There is no tribal organization, those in the Chawai district forming village-areas under the Chief of Chawai, and those in

619 648

1: Meek E, G-5 (1925-1930) 1931
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Kaje
Morwa

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	He has killed many elephants	a bwaid zom ba bwadam	a bwaid zom ba bwadam
	How many elephants were killed yesterday?	zom zuji baku bwai rio?	zɔm zudʒi baku bwai rio?
149.	Untie it	ku biyuk	ku bijuk
	Tie this rope	rop rigiane	rɔp rigiane
	Make the boy untie the goat	si kabawon ka sibiyuk bwon	si kabawɔn ka sibijuk bwon
150.	My brothers and I, we are going, but no one else	inzuk bi kianvwarin-zuk zinat, inji badiim	mzuk bi kianvwarin-zuk zɪnat, indʒi badɪɪm
	Brothers let us go and tell the chief	liok nat sitar agwam	liɔk nat sɪtar agwam
151.	This tree is bigger than that	kakwon kane nat kaya	kakwon kane nat kaja

Last night I was in my house with a white man; we heard a movement outside; he said, "you hear that; they are thieves; let us go and see." We went and I said, "Who are you?" and they answered, "nothing"; but I said, "you are thieves"; so we called the Police and put them in prison.

Lio tatuk in she kaliinzuk tare baturee; zu hwo ayin nara tasa; nu efuya "yihwok ba yemi; batang a mi; liok zu wuro iriyi." Zu wuruk inzuk uhungya "yin banzan"? Se bashim "kiã i shiva." Ama in zuk inhunga nyin batang a mi." Disi yei dogari disi bapion bachi kari da sarka.

lio tatuk m ʃe kaliinzuk tare batureə; zu hwo ajm nara tasa; nû efuja "jihwɔk ba jemi"; bataŋ a mi; liɔk zu wuro irîji." zu wuruk mzuk uhuŋja. "jɪn banzan se baʃim kiã i ʃiva." ama m zuk mhuŋa njin bataŋ a mi." dɪsi jei dogari dɪsi bapicn batʃi kari da sarka.

The Morwa

The Morwa or Moroa are a tribe of some 5,900 people situated in the Plateau Province, to the South of their neighbours the Katab. A small section of 362 are located in the Chawai district of Zaria Province. They call themselves the Asolio and are known to most of their neighbours as such. How they came to be called the Morwa is not known. Morwa is a common word among the Bantu-speaking peoples of South Africa, and means "son", the plural being *Barwa* (see Brown's *Among the Bantu Nomads*, p. 24). Among the Bechuana the term Barwa is used to describe a kindred as opposed to an alien people.

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[16]

1: Meek E, G-5 (1925-1930) 1931
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MORWA
JABA

63. Mat	akpang	akpaŋ
64. Basket	atsiran	atsɪran
65. Drum	bin	bin
66. Pot	olon	ɔlɔn
67. Knife	abai	abai
68. Spear	zoang	zoaŋ
69. Bow	ate	ate
70. Arrow	khiet	xiɛt
Five arrows	khien foon	xiɛn foon
71. Gun	bindiga	bɪndɪga
72. War	zang	zaŋ
73. Meat (animal)	nam	nam
74. Elephant	zoom	zoom
75. Buffalo	zat	zat
76. Leopard	tyo	tjɔ
77. Monkey	okho	ɔxɔ
79. Goat	zoom	zoom
80. Dog	obu	ɔbu
81. Bird	aman	aman
Feather	chadaman	tʃadaman
83. Fowl	yuan	yuan
84. Eggs	chi	tʃi
85. One egg	achi anyung	atʃi anjuŋ
86. Snake	zak	za:k
87. Frog	kusambwat	kusambwat
88. Spider	taneang	taneaŋ
89. Fly	chinchung	tʃɪntʃuŋ
90. Bee	shuai	ʃuəi
Honey	tong	tɔŋ
91. Tree	inkwon	ɪnkwɔn
Ten trees	inkwon suak	ɪnkwɔn suak
92. Leaf	akikyuo	akikjuo
93. Banana	ayaba	ayaba
94. Maize	tsakpat	tsakpat
95. Ground nut	shuwi	ʃuwi
96. Oil	khiau	xiau

The Jaba

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(N.B.—The following notes were not obtained locally, and were not tested by genealogies. They were obtained mainly from a single informant, and may therefore be inaccurate.)

The Jaba are a tribe of some 13,000 people situated to the west of the Kagoro. Their territory is cut in two by the 101 [161]

2: Gunn E-4 (no date) 1956 FF38 Katab FF38

bush pig, monkey, iguana, rats, etc., but do not (like the Kagoro) eat dog's flesh. Horse and camel flesh are taboo.[13]

Katab of Zangon Katab District

Location: Population

Zangon Katab District is the south-easternmost District of Zaria Emirate. South of it, still in Zaria Province, are the Independent Districts of Moroa, Kagoro, and Jaba (east to west), and, for a short space between the last two named, a narrow projection from the main body of Jema'a District (Jema'a Emirate and Division), Plateau Province. The Katab proper share the District primarily with Ikulu, Kaje and Kamantan, tribes of the Katab Group, north and west of the Katab, and the Kachichere, south-east; and also with Atsam (Chawai), "Ribawa" (the people of Riban village), both affiliated with the peoples of the High Plateau, and a minor salient of Kurama, in the Chawai tribal area to the east. Zangon Katab Town, seat of the District head (an official of the Emirate entitled Katuka) is primarily Hausa, an island in the heart of the Katab tribal area. Throughout the District there are small enclaves of Hausa craftsmen, particularly smiths, which probably antedate the Fulani conquest, and scattered bands of semi-nomadic Fulani, who appear to have made the District their headquarters for so long that they have adopted the name Kachichere, after their centre, the "Kachichere Plateau." Apart from Zangon Katab Town (population, 1,952, *c.* 1948), there are probably no very great concentrations of population anywhere in the District; it is one of the more densely populated, but the peoples depend largely on agriculture and shifting cultivation prevails, so that it can be assumed that the population is fairly evenly distributed.[14]

The total population of the District was 65,238 in the N.A. Census, 1948–9, and the area approximately 580 square miles,[15] giving a density of 112 per square mile. The population of the Katab tribe was 16,965.[16]

[13] Camels are, of course, a great rarity, occasionally reaching Zangon Katab market in trains from Kano and farther north at the height of the dry season; as has been noted, even horses are not plentiful in the area.

[14] At first sight, Zaria records seem to contradict this statement, showing the population of Gidan Jattan (Jatto) and Zonzon, both Katab, as 2,368 and 2,184 respectively, and, for example, Fadan Kamantan, 3,343, Kamurun Ikulu, 2,956, etc. These figures, however, refer to Village-areas; the size of these is unknown and there is no available evidence that any one of them constitutes a greater concentration of population than any other.

[15] The Census of 1931 gives the area of Zangon Katab District as 316 square miles, and that of Chawai District—later attached to Zangon Katab—as 204 square miles. Something like 60 square miles of Kaje tribal territory was annexed from Jema'a Division, Plateau Province, in 1934. The accuracy of the total given here is doubted by Reynolds, who has estimated the Kaje, Kamantan, and Ikulu tribal areas of the District—slightly less than half the total area of the District, to judge from the map, with less than half the total population—as total "about 450 square miles," with a density of around 68 per square mile.

[16] In addition, 1,230 Katab are returned from Kagoro District, 1,062 from Moroa, and five from Kachia, totalling 19,812 for the Province. (The possibility that those of Kagoro and Moroa may be communities of long standing, referred to by Temple, and perhaps partly or, by now, wholly assimilated by their hosts, is further considered below: see under *Dress*, cf. also Kaninkon; Kagoro.) "Hausa" of Zangon Katab District numbered 5,621, the remainder of the District total being non-Hausa indigenes. No figure is given for nomad Fulani in 1948, whose residence appears to be largely seasonal: in the Chawai area of the District alone the number has been reported to range from a peak of 5,400 (1928) to as low as 2,400 (1932). A. D. Percival estimated in 1932 that as many as 10,000 Fulani passed through the District annually. In general, the Fulani of the District circulate between the Kachichere Plateau and Jema'a, Keffi and Abuja Emirates, southward, and northward possibly as far as the Kano border and the Ningi Bush: there is no record of the effects on the local Fulani population of the virtual closing of the High Plateau to nomad herdsmen in the mid-'30s, which resulted in a mass-movement of Fulani from that area to the Mambila Plateau of the Northern Cameroons and beyond.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KANINKON

In 1909 the boundary between Zaria and the former Nasarawa Province ran from the vicinity of the Irigwe village of Kwon (Kwall), westward immediately to the north of Zangon Katab, thence in a south-westerly direction between Gora and Zangon Katab: thus, a large part of the Katab tribal area lay in Nasarawa Province. Subsequently boundary adjustments appear to have been made whereby Zaria acquired that part of Zangon Katab District which had till then been administered in Nasarawa Province (apparently including most if not all of Minyam clan territory and two-thirds of Agbat, the Hausa enclave of Zangon Katab, the Kachichere tribal area, virtually the whole of the Kaje tribal area, even Pari Village-area of the Chawai tribal area). 101 131

These details are important, because Temple ceased collecting materials for Northern Nigerian Tribes and Emirates only in 1916, and may well have failed to take into account this boundary change. Temple's description of Katab states that they have "one township over the border in Nassarawa Province," conceivably referring thus to the mass of Katab in Nasarawa described above. On the other hand, Brice-Smith (1922) noted that the Katab tribe "do not extend elsewhere except in one village, Tum, across the provincial boundary in the Jema'a Division of Nassarawa Province." There is in fact a hamlet of that name in Kagoro Independent District (a part of Jema'a Division until 1934): as has been indicated already, Kagoro is known to harbour a number of Katab immigrants. The search for Katab affiliates might well have stopped here, but for a cryptic note by A. B. Mathews which appears to suggest that Kaninkon refer to themselves as *Tum:* here is the admittedly tenuous link closing the circuit between Katab, Kagoro, Kachichere, and Kaninkon; the possibility of a closer connection between them than can yet be demonstrated is not to be overlooked.

Neither the meaning nor origin of these names can be stated, nor is it known by whom they are used at the present time.

POPULATION: LOCATION: SOCIAL ORGANIZATION

The bulk of the Kaninkon occupy a fairly compact quadrangle, at least 30 square miles in area, near the south-westernmost extremity of the Kachichere Plateau, and at the base of that salient of Jema'a District which terminates in Kafanchan Town, on the Zaria border. They are thus separated from the main body of the Katab tribe by the Kafanchan tribe of Jema'a District, by Kaje, by Kagoro, and by the very considerable cosmopolitan centre, Kafanchan Town.

The most recent population figures available for the Kaninkon tribe are those compiled by Mathews (1934): Ambam (Anban), 251; Amere (Amare, Amre), 461; Bakin Kogi, 285; Gerti (Garte), 321; Ungwar Baki, 525; Ungwar Peri (Fari), 448; total, 2,291. A seventh village, Gwaska, identified by administration as Kaninkon, is located within this area; an eighth, Kwagiri, is located in the Yeskwa area of Kagoma-Yeskwa District. The Forestry Reconnaissance Map of Jema'a Division of 1948 shows Amere to be a dispersed settlement, with wards (Ungwar Sarkin Amere, Amere, and Old Amere) scattered the entire length and breadth of Kaninkon territory in Jema'a District. 103 162

The precise extent of Kaninkon territory is not known, so that the density of population cannot be established, but Mathews gave the density of Jema'a District (including the population of Kafanchan Town) as approximately 26 per square mile in 1934. 161

The only available account of Kaninkon is that compiled by Mathews. Virtually the whole of the Kachichere Plateau appears to have been "subject" to the Sarkin Kajuru (see Kachichere, below), at least until the rise of the Fulani. Mathews writes: "originally they had one chief for the whole tribe, and separate priests for each village. But during Fulani times the two sections, the Black Kaninkon and the White Kaninkon, fell out with one another because the latter, who are regarded as being of lower status than the Black . . . . refused any longer to be regarded as a reservoir for providing more than their fair share of the annual tribute of slaves to 648

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KAMANTAN
KAGORO
KAFANCHAN

TRADITIONS OF ORIGIN: AFFILIATIONS: CULTURAL DETAILS

The only account purporting to represent indigenous traditions of origin is Reynolds'; according to his information, Angan believe themselves to be Kagoro emigrants. Temple, on the other hand, calls the Kamantan tribe an "off-set" of the Kadara. Linguistic evidence seems to support Reynold's contention, nor has Meek alleged any particular connection with Kadara of Ankuwa (Kachia District), where he has done some research.[87] Whether any relationship, linguistic or otherwise, exists between Angan and other of their neighbours, such as Kagoma, Kuturmi or Koro, remains to be demonstrated.

So far as cultural affiliation with members of the Katab Group is concerned, "wife-stealing" is practised, as already noted, as well as affinal marriage, with widows of grandfather, father, and brother. Angan were also head-hunters and use the common Katab tribal markings. Meek's notes are not entirely clear on the subject of the *oyam* or in the matter of the distinctive Katab-type house; in his lists of tribes subscribing to these two traits he fails to name Kamantan but does not explicitly except it from the Katab Group on these counts (as he does Kagoma, on the count of the *oyam*, for example).

The Angan high god is called Shenya—conceivably cognate with Ashila of Kurama, though the hypothesis cannot be proved on the basis of any materials at present available. Meek notes the belief that pythons contain the souls of living men and may not therefore be killed; a python found dead is buried but may not be touched. He also found some indication of special respect for the rock coney (hyrax) at Ashin village—whether among members of both exogamous units, specifically stated to be not related, is not clear.

KAGORO (AGOLOK) AND KAFANCHAN

LOCATION: POPULATION

The great bulk of Kagoro (Hausa corruption of Agolok [*g* with lip-rounding] or Agwolok)[88] inhabit Kagoro Independent District of Zaria Province, administered through a tribal chief, and separate from Zaria Emirate.

Population (N.A. Census, 1949–50)	*Area*, Kagoro District (Census of 1930)	*Density*
12,966	66 square miles	196 per square mile

Of the total population of the District, 10,566 were Kagoro.[89] As regards density, Smith states that over a quarter of the area is a rocky massif and if arable land alone is considered the density is probably more like 300 per square mile.

Outside Kagoro Independent District, there is a sizeable Kagoro population only in Jema'a District, Jema'a Emirate-Division, Plateau Province, in territory immediately south of Kagoro District.

Population [90]	*Area*, Jema'a District (Census of 1930)	*Density*
19,917	676 square miles	29 per square mile

[87] According to one report, however, Ankuwa claims a Zonkwa origin (Kaje area), and "the dialect differs distinctly" from that of other Kadara (cf. Meek's information on Ankuwa's relation to Kaje and others, cited under Ikulu, above). Ankuwa is said to lie on the cultural boundary between Kadara and Kuturmi, it should be noted.

[88] Meaning uncertain. Rendered Aguro by Morwa, Agwot by Katab.

[89] In 1948–9, the Kagoro tribal figure was given as 9,258; in 1947–8, 8,999; showing a rise in population of approximately 14% and 3% respectively, or an average of 8.5%. The degree of accuracy represented in these figures is questionable.

[90] Total population, all tribes in District: the figure given here, presumably returned by an N.A. Census, was found entered in the Divisional Notes on Procedure, at Kafanchan, date uncertain, but possibly as recent as 1948. On the basis of the number of adult males returned by the N.A. Census of 1947–8 (7,466), and the ratio of adult males to the total population indicated by the Census of 1930 (about 34%), the figure seems quite reasonable for 1948.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KAGORO
MOROA
ATAKA

imbhweh and the chief. In 1934, the chief was deposed in favour of another and *imbhweh* was suppressed, both by Administrative action, but apparently with the support of the people.

Missions

Smith indicates that during the troubled period of *imbhweh* mission converts suffered greatly from atrocities committed against them by both sides. But he judges that the Kagoro early responded favourably to the Protestant mission teaching and adopted many of the culture elements it introduced, such as schools, literacy in Hausa, innovations in building and in dress, and agricultural and medical amenities. The senior mission came in 1926. In recent years a second mission has entered the district and also a Southern Nigerian representative of an African Christian sect.

Islam does not appear to have made any progress among Kagoro.

Moroa (Asolio) and Ataka

Location: Population: Nomenclature: Traditions of Origin

Moroa Independent District lies in south-eastern Zaria Province, bounded by the easternmost extension of the Zangon Katab District of Zaria Emirate on the north, Kagoro Independent District on the west, the Jema'a Emirate-Division, Plateau Province, on the south, and the Birom Tribal Area (District), Jos Division, Plateau Province, on the east. It represents essentially an extension of the plains of Zangon Katab and Northern Kagoro, and the rugged heights of the central sector of Kagoro District. Its chief natural distinction is a thick belt of fan palms lying in the plains north of the Kafanchan-Jos railway, which virtually bisects the District. Tremearne described the area as being "open and very rich, most of the visible area being under cultivation at some time or another."

The N.A. Census of 1948–9 returned the following figures for the population of the District:

"Tribe"	
Moroa	5,726
Atakar	3,294
Katab	1,062
Hausa	286
Ibo	36
Fulani	22
Fallomi [96]	17
Tiv	7
Yoruba	5
	10,455

With the exception of the Fulani, who are probably predominantly pastoralists, the small "stranger" and "native foreigner" population is concentrated near the railway, mainly in the vicinity of Manchok station, engaged in trading.

The area of the District, according to the Census of 1931, is 143 square miles; density (1948), 73 per square mile. Since, however, a sizeable portion of Moroa, upon Kagoro Rock and in the kurmi to the south, is not arable, actual density of population must be rather more than the figure indicates.

Reynolds in 1950 reported 311 Asolio, in two villages or hamlets, along the northern border of Moroa District, in the Pari Village-area of Zangon Katab

[96] "Fallomi" or "Forlomi": Hausa corruption of Fort-Lamy; applied in Nigeria to immigrants from the Chad region of French Equatorial Africa.

162 District, who claim to have been isolated from their close kin and neighbours in Moroa District by the boundary drawn by Administration some 30 years earlier.

101 According to Meek, the origin of the name Moroa, (Morwa, Maruwa) is unknown.[97] The people to whom this name is applied by Hausa and by Europeans call themselves Asolio (Osholio, Aholio).[98] According to Tremearne, Asolio claim to have migrated from Zaria (Meek specifies Yelwa, immediately to the north in Zangon Katab District; see Kachichere, p. 83, above) via Kafanchan to their present site.[99] Smith was told by Kagoro informants that Kagoro and Aten (of Ganawuri) were in contact in the area now designated Moroa District and in more or less continual conflict; when the ancestor of the Moroa tribe (Shaliyot) approached them to ask for land, he was given the area bordering on Ganawuri, the present Moroa District. It is of some interest that Asolio constitute the only sizeable "tribal" group in this entire area contained largely in a single District.

131 Ataka (Attakka; commonly rendered Atakar by Hausa scribes) occupy the eastern half of Kagoro Rock, from the environs of Kadarko, in Kagoro District, and also the lower-lying areas south and east in Moroa District and beyond to the foot of the Plateau escarpment, across the borders of Jema'a District and the Birom Tribal Area, as far as Nimbia (Gwandara or Karshe "tribe") and Assob (Birom).
101 The origin and meaning of the name is nowhere stated, but it conforms so closely to Katab forms that it seems likely to be indigenous: according to Ames, Ataka were traditionally co-residents with Aten of an area at the centre of which the present-day village of Takwot is located, which suggests one possible origin and meaning.[100]

161 The exact number of Ataka residing outside Moroa District is uncertain. The Census of 1931 gives 2,873 as the total number of Ataka in all areas (in 1921 Ataka were classified with Kagoro and Moroa); in 1934 A. B. Mathews counted some 384 in Jema'a District alone; the N.A. Census of 1948–9 returned 669 in Kagoro District; no count is available for Ataka of the Birom Tribal Area. A round figure of 5,000 is suggested for Ataka in all areas at the present time.

Social Structure: Local Organs of Authority: Miscellaneous Cultural Details

631 The history of the administration of Moroa District has been uneventful, probably because Moroa early developed a *modus vivendi* with the powers of the region—Kajuru and/or Kauru, and the Hausa and Fulani kings of Zaria—so that a central authority grew up around the Chief of Manchok ("Agwam Asholio" in Provincial Records).

It was stated in 1934, at the time of the transfer of Moroa District from Plateau to Zaria Province, that "the District contains 24 villages" presumably including Asolio, Ataka, and one Katab (Kaura), "the heads of which are responsible direct to the Agwam Asholio"—this state representing a degree of fragmentation unequalled in this part of Zaria, at least, and perhaps going far to explain the relative stability of the District.

361 There is no record in Zaria of subsequent reorganization, grouping these villages into a limited number of "Village-areas." A total of only 19 villages for the District was found in the Village Directory of the Northern Provinces (Census of 1931), however. Only 14 of these can be identified as Asolio:

[97] As Meek traces Asolio to the Chawai (Atsam) tribal area of Zangon Katab District, it may be recalled that Reynolds found among Atsam evidence of a double unilineal system, the largest matrilineal unit bearing the name "Marowan".

[98] Cf. Shaliyot, given by Smith's Kagoro informants as Moroa "tribal ancestor."

[99] Cf. Traditions of Kurama, the people of Kauru District, and the Katab. Meek gives "Asalio" as the name of a lineage of the "aboriginal" Aku clan of Katab (see table, p. 72, above, *Religious Beliefs*, below).

[100] Cf. Takwot and Ataka (Atakar).

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Moroa
Ataka
Kaje

Gizagwai, Mahuta, and Manchok:[104] the senior lineage, then, of Ye-Lutsi is that of Gizagwai. The chief is derived from a different clan, localized apparently at Manchok, to which Meek tentatively gives the name Manchok. Meek derives the Ye-Lutsi from Yelwa, in the Chawai tribal area of Zangon Katab District, and the Manchok from Kafanchan. According to Meek, the priest of Gizagwai has a prominent role in the installation of the chief of Moroa, with which a "sacred sword," the property of the chiefly clan, is associated.

Regarding the religious beliefs of Asolio, Meek states: "The cult is primarily animistic. A feast of All Souls is held annually, and twice a year (in October and March) [105] the ghosts of the dead are heard crying in the sacred grove, a sign that the time has come when the rites should be performed.[106] A bull-roarer is used to simulate the cries of the spirits . . . In the grove there is a sacred spring, and there the priest makes his offerings of beer, calling on the departed spirits to be patient and refrain from destroying the town."[107]

Meek states also: "the Moroa have no tutelary genii, like the Katab."

A fragmentary analysis by Reynolds of Asolio villages in Zangon Katab District reveals that Chori has a fully-fledged hamlet-head (entitled *Makkadas*) whose lineage or clan is Abuwat, while Ungwar Kayya has had no hamlet-head for the past nine years, only a *wakili* [Hausa, care-taker].

In other respects, materially and superficially, at least, Asolio appear to resemble Katab proper.

Little can be said of Ataka. At the time Tremearne wrote, they used, like certain Kagoro communities upon Kagoro Rock, the ordinary round house at least as commonly as the more distinctive Katab-type house, and their women wore a distinctive type of lumbar ornament which they shared only with Kagoro women of Tuku, Jema'a District. There is no indication that these distinctions persist. Ataka were also essentially horsemen like Birom, Sura, and Ron of the Plateau and this distinguished them from other Katab affiliates. Like the Plateau people again, Ataka men commonly wore only the penis-sheath. Ataka women still supply the pots used over a wide area of south-eastern Zaria, a fact which suggests links with certain segments of the wider Birom community again (especially Irigwe and certain Afusare "colonies").

Kaje (Baju)[108]

Location: Population: Nomenclature

Virtually all major centres of Kaje settlement lie within Zangon Katab District, Zaria Emirate, in the extreme south-western corner, from which point they extend in a north-westerly and northerly direction, along the borders of Jaba and Kachia District, thence into the no-man's-land at the heart of the District, where Kamantan, Ikulu, and Kaje settlements are intermingled (see "Social and Political Organization," below). Kaje here number 24,507 (N.A. Census, 1949–50). They are also found in apparently quite recent settlements in Kachia District, where they number 1,204 (N.A. Census, 1948–9). In 1950, Kaje of Jema'a District, Jema'a Emirate-Division, totalled 925 in three villages (Yamshir 385, Mafiri 165, Maikarfi 375).

The demography of the Kaje tribal area appears to be similar to that of the Katab tribal area: the density of both Kachia and Jema'a Districts (see Kaninkon, p. 81, above, and Jaba, p. 116, below) is considerably less than that accepted for

[104] Cf. Tremearne's Enniluchwe and Reynolds' Nliche.
[105] Cf. Seasons when marriages may be contracted, noted above.
[106] Perhaps "annually," earlier in the same sentence, should read "semi-annually"?
[107] Whether any part or all of this account refers mainly to Gizagwai, or more widely, is not clear.
[108] The following account relies heavily on the research done by J. A. Reynolds, A.D.O., between 26th April and 22nd August, 1950, in Zangon Katab District. His MS. Report has been invaluable in preparing this section.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaje

Zangon Katab District, but it seems probable that precisely those areas inhabited by Kaje (see map) are the most densely populated in both Districts, so that the actual difference, from the point of view of Kaje, may be negligible.

The Kaje tribal area is drained by the Kogum-Mada system, which flows southward to the Be[illegible]u by the headwaters of the Gurara, which empties westwards into the Ni[illegible]. The country is generally undulating and parklike, not thickly wooded apart from the numerous gullies (*kurmi;* cf. Kagoro and Jaba). East of the railway line between Kankada and Suryam on the Kagoro boundary, there is a considerable extent of marshy ground. Three ranges of hills cross the area, one running north and south, near Zonkwa, and two, extending approximately north-east and south-east, from Afana to Farman, and from Kaban to Kamurun Ikulu, respectively.

Reynolds suggests that Kaje may be the Hausa corruption of the indigenous name, Baju, meaning "people of one language." Kaje is said also to be a tribal ancestor's name.

Social Organization

Kaje villages and hamlets of Zangon Katab District are grouped into 11 Village-areas, among which are distributed six "tribal sections" or clans, according to Reynolds.[109]

"Tribal sections"	*Hamlet*	*Village Area*	*Population*
Baidusag	Zonkwa Kurmin Bi Madanci Zonkwa (Hausa)	*Zonkwa*	3,757
	Zuturung Fama Kangurara Zuturung Mugu	*Zuturung*	*1,538 : 5,295*
Baimbin	Suryan Adnan Arebot Kankada Wadon	*Suryan*	1,993
Bainturung	Gidan Jatau Abet Asankwai Farman Ipam Kanyem Unguwar Jatau	*Gidan Jatau*	2,813
Baintsok	Fadan Kaje Rumfa Tsofon Gida	*Fadan Kaje*	1,506
	Fadiya Mugu Fadiya Bosan Fadiya Bukut Fadiya Yasanu Kahon Aruwan Kahon Dok Zagon Finfa Zagon Gajere	*Fadiya*	*2,409 : 3,915*

[109] Cf. Meek, *Tribal Studies*, II, pp. 101–2.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Jaba
Kagoma

794 As suggested already, the *ku* cult, like the Katab *obwai*, appears to function as a device for the control of women. Even if held in some contempt by the initiated, privately, it apparently still looms large in the sum of religious beliefs of women and children, hence of the whole community. Bringing together Meek's account of initiation and Temple's account of the memorial feast at "the Magajin dodo's house" (almost surely a reference to the *ku* priest), it would appear that the Jaba *ku* cult is, paraphrasing Meek's description of the Katab *obwai*, "a public cult associated apparently with the private ancestral cult."

825 According to Meek, "all Jaba are believed by the neighbouring tribes to be wer-animals."[127] Members of the "Madaki's ward" of Kwoi, for example, are believed to have the power of turning themselves into leopards. No member of the ward may kill a leopard, and if members of, for example, the Chief's ward should kill one they bring the carcase to the sacred rock near the Madaki's ward and shout, "We have killed your son, come and bury him." They then run home, for if they were caught they would be charged with murder. The carcase is taken to the sacred hut by the Madaki men where it is ceremonially skinned, with the finger nails instead of a knife, which is taboo. It is eaten ceremonially by grown-up men, boys receiving some of the "juice." Meek did not discover any other specific associations between local and kin groupings and natural species. As has been noted above, under *Life Cycle*, girls are said to be "initiated into the wer-animal rites," but the passage describing this is not easy to interpret.

797 No investigator has commented on the influence of the single Protestant mission, long-established in the area, on indigenous religious beliefs, or on any other aspect of Jaba culture.

Kagoma

Location: Population: Affiliations

131 The bulk of the Kagoma "tribe" inhabits the Kagoma sector of the Kagoma-Yeskwa District, the westernmost district of Jema'a Emirate and Division, Plateau Province (see below).

162 The last available complete figures for the Kagoma of Jema'a date from 1934, 361 when Mathews estimated the population of their sector at 6,126 pagans and 120 Moslems (who are likely to have been largely Hausa, Fulani, and Kumada). Their chief villages here appear to be Fadan Kagoma (seat of the Ma[illegible] District head), 103 Asau (Aso), Gabi, Gigira, and Keya. There is a Kagoma salient in the Yeskwa sector of the District, along the Zaria border, centring about the village of Kwarabe. Also in the Yeskwa sector, along the unofficial boundary between the two sectors and east of Kwarabe, lie the villages of Kano, Kirti, and Kusan: these are apparently Kagoma in origin and if so no doubt still have a Kagoma population, but are classified nowadays by Administration as Jaba, having apparently received over the years numbers of immigrants from Jaba Independent District, Zaria Province, in search of farm-lands (on loan, according to Cole).[128] One village or hamlet of unknown size, Unguwar Dogo, lies immediately south of Jagindi, in Jema'a District. Kagoma settlements are to be found outside Plateau Province, beyond the border of Jaba District, in the vicinity of Kurya, and along the border of Yeskwa District in Benue Province near Gitata, with populations of 484 and 85 respectively. The total number of Kagoma may thus be as little as 7,000 at present.

161 Only Temple's figure for the area of Kagoma settlement—166 square miles—is 133 available, making a density of population of 42 per square mile, perhaps an excessively low figure, since the Kagoma area is an extremely rugged one, broken by an 800-ft. escarpment, the southern half deeply cut by kurmi.

173 Traditions of origin seem to be lacking, though Mathews reports that Kagoma in the region of Kirti "say that they sprang from places in the hills near where they now live."

[127] Cf. in particular Butawa, farther above.
[128] Kwagiri in this same area is identified on Divisional maps at Kafanchan as Kaninkon.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

KAGOMA.

AUTHORITIES:

Mr. D. Cater. Mr. Y. Kirkpatrick.
Mr. H. F. Mathews.

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162
The Kagoma occupy an area of 166 square miles in the Jemaa Emirate, Nassarawa Province, where they have a population of some 4,500, men being slightly in preponderance over women.

* Compare Kagoro.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma
Kagoro

the day that they begin to walk their father invites the whole village to a beer orgy. 852

The ceremonies that take place upon death are identical with those practised by the Jaba. A Kagoma widow, however, only mourns for one month and can marry again in the second. Under no circumstances can a woman inherit. 764 [58] [428]

They believe that a departed spirit can return to earth as a shooting star and re-enter upon a fresh sphere of human existence. 775

Sons inherit the whole property, but the younger brother of the deceased has the first choice of the widows. Failing sons, brothers inherit. 428

They believe in an all-powerful god. 776

KAGORO.

AUTHORITIES:

Mr. H. F. Mathews. Major Tremearne.

The Kagoro have a population approaching some 8,500 in number and occupy an area of about 110 square miles in the Jemaa Division, on the northern and western faces of a ridge of mountains, known as Kagoro, which runs from Bauchi into Nassarawa. 131 161

Most of the towns are built at the foot of these hills, where the land is very fertile and large crops of corn, principally maiwa, which is almost exclusively used for drink, and beans are raised. The beans are the property of the women and are grown on trellises, like vines, and form the principal food of the people. Manure from fowls, and goat-dung and ashes are used. Cattle are not kept and there are no markets. 361 241 [273] [230]

In old days the Kagoro lived underground and went to their farms through underground tunnels, owing, they say, to the place being over-run with wild beasts. The villages are now surrounded with high cactus hedges, which grow to a height of from twelve to fifteen feet. In most cases each compound and each field is encircled by one of these. At the entrance the hedges overlap on the principle of a swivel-ring for keys. The walls of the huts are of mud and the roofs of thatch, which latter are renewed every year after the harvest. Each woman has her own house, which is accessible through one, or sometimes two, doors, two and a half to three feet in height. The entrance commonly leads into a low narrow verandah, but sometimes straight into a sort of hall which runs along the whole width of the house, and is used for storing pots, etc. A feature of the doorways is that each one is double and in between each is 173 361 342

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

KAIBI.

The Kaibi inhabit the western part of the Guri Srubu hills, in the Sarkin Kauru District, Southern Division of Zaria Province, together with their neighbours the Rishua, Ruruma, and Rumaya (Dan Galadima District), each of whom speak their own language or dialect.

They are all pagans, but a few of the Rumaya have become converts to Islam.

They were first administered in 1907, and are described as backward peoples.

The only notes concerning them refer to the Kaibi.

Betrothals are made when the principals are children. It is customary for the girl to sow corn and rice and carry them when harvested to her suitor.

The marriage is celebrated when the couple have attained puberty.

A man accused of murder was conducted to the tsafi place outside the town, and asked whether he could swear his innocence by the great god Kashiri, on an arrow, in the following terms: "I swear by Kashiri that this is the truth. If I lie may this arrow kill me. When I shoot may the arrow turn backwards from my bow and pierce my body and kill me."

KAJE.

AUTHORITIES:

Mr. D. Cator.	Mr. H. F. Mathews.
Capt. J. M. Fremantle.	Major Tremearne.
Mr. Y. Kirkpatrick.	Mr. G. W. Webster.

The Kaje, or Kajji, occupy an area of some 166 square miles in the Jemaa Emirate of Nassarawa Province, where they number some 6,000, men being in preponderance over women, and the Maaji District of Zaria Emirate, where, together with the Jaba, they number some 2,000.

They have a tradition that they once lived on a big river, and that they took part in a general migration from West to East, though Zaria is mentioned vaguely as their place of origin.

They show affinity to the Katab, Kagoro, Moroa and Attakka tribes, though at one time they conducted successful warfare against the Kagoro. Those still living in Zaria Province state that many groups broke off from the main body.

Though they are closely allied to and intermarry with the Attakka their languages are distinct. They all speak Haussa.

[This is not a sub-group of the Katab.—Analyst]

[p. 222]

KATAB.

101 161 The Katab are situated in the Kauru District in the south-west of Zaria Emirate, where they occupy an area of some 200 square miles with a population of 5,000; they have also one township over the border in Nassarawa Province.

101 619 304 They are probably indigenous to their district. They show a certain affinity to the Kagoro and kindred tribes, who have adopted the Katab tribal marks, invented only two generations ago by a skilful operator, which consist of numerous short perpendicular cuts along the forehead from ear to ear and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

197 Their language, too, resembles that of the Kagoro, Kaje, Attakka and Moroa, and their customs are similar.

891 301 302 304 The women wear a bunch of leaves in front, and a conical shaped piece of bamboo, covered with string and decorated with beads and brass behind. They place wooden plugs in their upper and lower lips and shave their heads.

241 674 852 The Katab are good agriculturalists and breed a considerable quantity of live-stock. They are great highwaymen, and the first drop of water that an infant drinks is stolen, that he may be thus early initiated in the craft.

771 823 They are a pagan people, with belief in sorcery. There is a rock named Dutsin Kerrima in Nassarawa Province, which they declare becomes luminous every Sunday and Friday night, when white cattle are seen on the summit, herded by a white Filane girl.

827 273 They are head hunters and drink heavily.

4: Cole G-5 (1948) 1949 FF38 Katab FF38
Kagoro
Jaba

41. As pointed out in the Kano and Plateau Reports it is necessary that the greatest care should be taken when such "registration" takes place in order that no doubt can be left as to precisely what the lender of the land is giving and the borrower receiving. The need for some such form of registration could not be better illustrated than by the District Head's realisation of the need and his attempt to meet that need. Plateau Report paragraph 189. Kano Report paragraph 71. 423 689 217

42. The produce of economic trees belongs to the owner of the farm on which the tree stands. It does not pass either with exchange, loan or pledge. The produce of economic trees not on farmlands, *e.g.*, the oil palms in the kurumi, is held to be public property and anyone is at liberty to take it. There appear to be no particular or special prescriptive rights to particular persons in regard to economic trees. Sylvan produce. 422

JABA KWOI DISTRICT

43. Some distance to the west of the Kagoro district and separated from it by a spur of the Zaria Emirate lies the Jaba Kwoi independent district. Until 1934 it was administered as part of the Plateau Province. In that year, however, it was detached from the Plateau Province and became an independent district of the Zaria Province within which the rest of the Jaba tribe reside under Emirate control. The Emirate boundary thus divides the Jabawa of whom there are about 24,500, 14,000 of whom live in the independent district and 10,500 in the Kachia district of the Zaria Emirate. This Emirate boundary marks the boundary between those Jabawa who accepted Fulani domination and those who continued to resist and retained their independence by hiding in the once thickly forested valleys of their district. 101 131 [161] [648]

44. The attempt to relate territorial village units of the Jaba Kwoi independent district with separate kindreds or family groups was here, as with the Kagoro, abortive. Whatever may have been the basis of land tenure in the past there can be no doubt that it is now, in the great majority of cases, individual. The family or extended family holding of land is abundantly less common than that of the individual. The reason for this state of affairs lies, as with the Kagoro, in the continual harrying and dispersal of the original inhabitants by the Fulani. Kindred lands were of necessity widely fragmented and with neither the cohesion of a settled existence or of a compact living space the kindred holding concept was undermined. Support for this theory is very evident in the fact, reverted to in paragraph 63 below, that the Jabawa who accepted Fulani domination and consequently were not widely scattered and harried still retain this concept and still have compact lands. Breakdown to individual tenure. 621 423

4: Cole G-5 (1948) 1949 FF38 Katab FF38
Jaba

would not allow land to lie fallow for ten years even— 423 426
for fear of claim jumping;

(*ii*) even if left for two seasons a farm would become so hard and sunbaked that it would need a major operation to bring it back into cultivation;

(*iii*) if a farm were left unfarmed for a few seasons bush fires would destroy the economic trees and since the existence of economic trees is *prima facie* evidence of the land having been occupied an occupier would not wish to loose this evidence.

Economic trees.

55. The four economic trees are dorowa, attile, oil palm and bambami, the latter a shrub whose bark is used as a dye. The owner of a farm is entitled to the produce of all the economic trees on it— 422 245
even after he has loaned it or pledged it to another. No prescriptive rights in any particular trees seem to be recognised nowadays though it is recorded, in a Zaria file, that two men were once victimised for not taking attile nuts to the Village Head. It was stated in the Administrative Report that this was a survival of an old custom. There was a public announcement to the effect that this payment might go on as a gift but could not be *enforced*. There is no trace of it now.

P.C.J. 2061/34, page 60.

56. It will be seen that there is surprisingly little divergence in custom or practice regarding land tenure in these two small independent districts. The pattern follows much of what has been described by Mr Rowling in his Plateau Report—apart from the complications met there caused by the tin mining industry. [14]

PAGAN AREAS UNDER EMIRATE CONTROL
KACHIA DISTRICT

District organisation.

57. Before passing on to a pagan tribe wholly included in the Emirate it may be convenient to consider the remainder of the Jawaba who reside within the Emirate. They occupy the south and south-easterly portions of the Kachia district. This district consists of the Hausa enclave of Kachia, from which the district is administered, and elements of the Kaje, Kadara and Kuturmi tribes. 101 563

Details are:—

Jabawa	10,539
Kadara	7,173
Hausa	2,994
Kuturmi	2,834
Kaje	798

[16]

~~10~~
[p. 16]

101
563 58. The Kaje elements to be found in this district live near the eastern border adjoining the main body of the Kaje tribe living in the Zangon Katab district. They live partly within the Hausa enclave—the Gumel and Mazuga villages—and partly within the Jabawa tribal lands. Those in the Jabawa area live on *borrowed* lands; those in the Hausa enclave on their *own* lands through which the administrative boundary cuts. This is a point which may lead to confusion at some future date. The Kadara are similarly situated. The main body of Kadara who ● [61] number some 21,246 in the Province are to be found in the adjoining Kajuru district. The district boundary runs through the tribal area—probably for reasons stated in paragraph 14 above and because a purely tribal boundary for administrative purpose would be very complicated and produce little effective difference, *qua* administration. The Kuturmi are an interesting relic. They are said to have come originally from Kano City and are a branch of the Kutumbawa who reside there to this present day.

Jabawa tenure Kachia District.

184
423
612
621 59. The pattern of tenure amongst the Kachia Jaba is very similar to that obtaining with the Kwoi Jaba. There are, however, two very significant differences. We have seen (paragraph 44 above) that with the Kwoi Jaba it was impossible to correlate the social pattern with the land pattern. In the Kachia district the Jaba almost at once stated that their five territorial village units were, except for a minor amount of interchange, identical with the five kindreds of the tribe. The Wenyum kindred were to be found in Gidan Tagwai village unit, Dun in Jaban Kogo, Kudak in Kwaturu, Chorr in Kurmin Musa and Ngeh at Gidan Jibir. Members of the latter two kindreds, they stated, would be found amongst the Jaba Kwoi but none of the first three.

Breakdown to individual tenure less pronounced.

184
595
556 60. The second significant difference is in the extent of the breakdown to the individual basis. Whereas in Kwoi individual farming was the rule and not the exception in the Kachia district farming on a family basis was the rule with the Jaba and individual holdings the exception. This difference is well known to the Jaba themselves who explain it thus. The Jaba Kwoi are a poverty stricken people who can only run to one wife apiece as a normal rule whereas they can run to four or five—even ten on occasions. The Jaba Kwoi youths are an irresponsible lot who go running off to the mines to make money and do not look after their lands properly; their own youths stay at home and become good farmers on the family lands. Shades of the ' resistance movement ' that lead to the ancestors of the Jaba Kwoi continuing the struggle when their weaker brethren succumbed!

4: Cole G-5 (1948) 1949 FF38 Katab FF38
Jaba
Hausa MS12

appeal beyond the local Native Court. This point will be dealt with at a later stage of the report. It may be said, here, that such appeals are so extremely rare as to be almost non-existent.

70. Except for the Kaje there is little if any immigration by aliens on to the Jaba lands. Immigration.

ZANGON KATAB DISTRICT

71. The Administrative Organisation of this district is identical with that described in paragraphs 14 and 57. There is a central Hausa enclave, in which the District Head has his headquarters and from which the district is administered. This is surrounded by lands of the various pagan tribes, principally the Katab, Kaje and Chawai. Population details are:—

Hausa ...	... 5,587		
Kaje ...	... 21,633	(22,446)	(the balance in Kachia District).
Katab ...	... 16,471	(19,243)	(the balance in Moroa and Kagoro).
Chawai	... 8,653	(8,653)	
Ikulu ...	... 5,533	(5,533)	
Kamantan	... 3,409	(3,409)	
Others ...	... 1,573		

The figures in brackets indicate the total number of the tribe in the Province.

72. The Hausa enclave consists of a small town surrounded by its farmlands and fallow with a few outlying hamlets—the normal Hausa pattern. It has existed for a very considerable time, well over a hundred years, its inhabitants having come in the first place as conquerors and established themselves on what were once Katab lands by right of conquest. It was the most far flung outpost of the old Kauru fief. The present boundaries of the enclave were established some thirty years ago by the British administration. They were readjusted some twelve years ago to include additional lands as the original area was found to be inadequate. Any further 'adjustment' of this nature would lead to complications as the Katab and Kaje themselves have little if any spare lands. (*See* Political Memorandum No. 8, paragraph 32, exception (*c*)). As we have seen, in paragraph 70 above, the Kaje themselves are 'borrowing' land from the Jaba area and, paragraph 19, the Katab have encroached into the Kagoro district. The dissolution of the Katab village unit of Tum and its absorption into the Kagoro unit of Fada has a significance in this connection. The Hausa enclave.

[p.20]

4: Cole G-5 (1948) 1949 FF38 Katab FF38

Twi FE12
Tiv FF57
Hausa MS12

TRIBAL STATISTICS

Hausawa	252,962	Kiballo	343
Filani	53,431	Benin City	379
Gwari	24,613	Asaba	935
Jaba	24,498	Dungi	370
Kaje	22,446	Janji	384
Kadara	21,246	Binawa	214
Katab	19,243	Kinuku	211
Kwaro	11,743	Werri	450
Maguzawa	16,576	Kagara	451
Kurama	10,977	Gold Coast	447
Cawai	8,653	Buzaye	204
Kagoro	9,006	Calabar	180
Barebari	7,980	Jerawa	150
Kamuku	6,[illegible]11	Rukuba	166
Ikulu	5,533	Gobirawa	131
Morea	5,678	Cakiri	130
Yarubawa	4,697	Gara	135
Kamantan	3,409	Fanti	117
Atakar	3,959	Accra	127
Nufawa	2,785	Kukuruku	195
Amawa	3,592	Sereleone	98
Ibo	6,484	Dakarkari	83
Ruruma	2,080	Porlomi	74
Surubu	1,813	Labar	44
Kano	1,630	Soba	112
Gure	3,493	Shaushau	43
Piti	1,565	Bagarmi	21
Lungu	1,479	Togo Land	14
Rumayya	1,590	Igo	18
Kahugu	1,449	Popo	23
Shani	1,049	Tiv	7
Kuturmi	2,834	Ganawuri	7
Ribam	745	Munci	6
Kacaccare	662	Akoto	5
Rishiwa	729	Zanfarawa	3
Kaibi	585	Kabane	1
Kitimi	617	Biyu	75

TI
Twi
H
K
161

[p. 31]